# The Anglican Digest



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#### THE ANGLICAN DIGEST

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#### The God Who IS

Consider with me for a moment he story of Moses and the burning bush in Exodus 3. Here's Moses, minding his own business, and God appeared before him.

There are some who think the Bible makes a good self-help ook. The Christianity section of Borders is full of those books, romising everything from career uccess to parking spaces, physial health, and sexual fulfillment. I personally think books such s those are the spiritual equivaent of deep-fried Twinkies. I hink they are an insane perverion of what God means to ask nd to offer. I'm pretty sure loses would think they are razy. And so would Elijah, and eremiah, and Jonah - the rophets whose lives were such a assle after God called - as vould Peter, and Paul, and Mary, nd Jesus.

o God appears to Moses — but vait, how do we know it was God? And what God was it?

Look at the clues. Moses sured did. As God surely intended, his was an elaborate self-introuction — or, as theologians like call it, self-revelation of God.

There was the bush that burned without being consumed. A bush is the most ordinary thing in the world. Yet this was behaving like only one other thing I can think of — the sun. This is a God that defies categories, a God that enters into and uses the things of the world — like a bush, like Moses, maybe like you and me, but uses them for his own purposes.

There was the command. "Remove the sandals from your feet, for the place on which you are standing is holy ground." This God is not snuggly. This God is hierarchical, and he is higher than we. That may sit poorly with our American democratic ideals. Tough luck.

There was the commission. "So come, I will send you to Pharaoh, to bring my people, the Israelites, out of Egypt." What?

And most of all, there was the majestic declaration of God's being: "I AM WHO I AM." That's a declaration of a radical, complete other-ness. And that's what makes God so exciting, and so frightening.

God existed from the beginning of time. He's not something that we invented to fill some psychic need. St. Augustine wrote of a God-shaped hole in every one of us that can be filled only with God — but with the real God, not a fabrication.

"I AM," said the Lord to Moses, to distinguish himself from all the other little gods, the little idol statues that people made to comfort themselves or to embody their hopes or their aspirations. Fertility gods, harvest gods, gods of war, household gods... People made and carried these things around. And bigger, more frightening gods as well, gods who led people to do horrible things. Much later in history, David would stand on the mount that would become Jerusalem and look down into the valley of Gehenna where the smoke rose from the sacrifice of children.

All these gods, the seemingly harmless innocent totems and the murderous demon gods of the high places, all had one thing in common: they were not. They didn't exist, at least not outside people's minds and hearts.

They were like the little gods we build for ourselves today. The most famous ones are money, sex, and power, but there are others as well... our need for control, our need to feel attractive, or admired, or competent. All of these can be fine things so long as we don't give our hearts to them. But we so often do.

These things too will melt in nothingness in the crunch time. No one is ever saved from the horror of meaninglessness I being attractive but we spen more money on cosmetics that many countries do on food Don't dare to feel smug; we alurch in this direction one way another, though we don't have fall

In the face of all of this is the God whose name is, I AM. A overwhelming affirmation existence, not only in the present but in the past and the future the name can be translated as am who I am becoming," or "I am who I will be." This is maken the company or "I am whose being fills time from beginning to end.

This is the God who spoke of of the burning bush, the little state burning on earth, and told Mose that everything was about the state of the burning was about the burning was

change.

This is the God who calls to us through the words and the lift and death of Jesus, to trust in hir and obey him, who promises us life if we will only hear his words and follow his voice.

The Rev. Michael N
 Ambler, Jr., Grace Church
 Bath, Mair

# A Charge

As you go forth into parishes emember: our theological commitments matter. They protect us com personal desiccation. They ark in all the supposedly practical decisions we will make. And ney express the very purposes and aims of the enterprise as a whole. What does it profit a person to gain institutional success and lose his or her (collective) oul?

In this regard it can be helpful map several of the recent theoogical dustups and how one can ain perspective on them. On the ne hand, the Anglicans, in addion to their usual battle over sex, re beginning to grapple with the sue of open communion, an nteresting conflict which often nds unusual revisionist allies onsisting of both evangelicals or whom conversion is the main vent) and liberals (for whom clusion is the watchword). In ne midst of it all, one worries at the eventual message will be at we are all accepted by God y virtue of his goodness in creion (and the lack of a serious octrine of sin).

Salvation is front-loaded for all. of far away for the mainlines, as ell, is the question of religious

pluralism, and the end result there may not be much different. In short, on the mainline side of things, the issue is modernism, liberalism, call it what you will, the last stop on that train is doctrinal bankruptcy. From this side, the differences between more evangelical or catholic opposition, between Arminians and Calvinists, between post-liberals and old-fashioned evangelical inerrantists, fade. The claims of the Creeds from start to finish are at stake. The baseline ecumenism that results reminds one of the Church in lands where paganism, or another faith, prevails.

On the other hand, with respect to our evangelical patrimony, debates rage as well. I recently read Gerald McDermott's article in "First Things" in which he divides the evangelical landscape between what he calls "meliorists" and "traditionists." The former are a grab-bag of figures such as Stanley Grenz, Clark Pinnock, and more recently Rob Bell. They want to preserve the affirmation of Scripture's authority but without what they see as the "foundationalist" attachment to propositions of evangelicalism of a prior era. This is connected with a desire for the freedom from the

constraint of traditional interpretation on selected issues: the nature of hell, predestination, the possible salvation of unbelievers, etc. By contrast, traditionists cleave more closely to the "Great Tradition" on these and other issues. To the meliorists, this sounds as if it were a trajectory back toward Catholicism. The traditionists listen to the meliorists, with their greater attention to human experience, and percieve the first signs of a slide into liberalism.

To make matters more complicated, there are some movements of our time which seem to span the two arenas for debate. The best example is the "missional," which, like many modern missions seek to embed motive in the very nature of the church's enterprise which is laudable. However the affection for the "missional" among "emergents" includes elements such as a rethinking of the atonement, a worry about the exclusivism of justification, and a rediscovery of mystery and symbol. To the evangelical Anglican, with a closer acquaintance with modernism, it all feels like "déjà vu all over again."

What then are we to make of all this, even as we are hemmed in on the right and left by these debates? The first thing to note: that these two conversations as going on simultaneously, so that the modernist worry is never far from our minds. But it is helpful secondly, to look below the surface at the deeper issues that ruthroughout both debates.

How are we to understand th authority of Scripture in this ag of criticism? This question obviously crucial to our curricu lum, and an answer to it may bl found in the great interest at pres ent in theological exegesis in ligh of the canon. On this score th old Reformation claim to "pea spicuity," to the Scripture's clarit and accessibility on what matter most, is the crucial affirmation And how are we to understant the salvation which the Gospo message offers? The weight of sin, the work of Christ in ou place, the centrality of justifica tion: nothing can displace th centrality of these legacies of ou catholic and our reformed her itage. They are not additions t Scripture but rather what, in it perspicuity, it shows us. Other debates matter too, but these as the matters, still, on which th Church must stand or fall.

 The Rev. Dr. George Sumne Wycliffe Colleg Toronto, Ontari

# Reminiscing

I recently stumbled across the Anglican Digest website, anglicandigest.com). I was a tember of All Saints' in Nevada, dissouri, and was, in fact, the rest person baptized by Fr. toward Lane Foland. I was an colyte through high school and the ment off to school and the rmy where I spent thirty years, etiring in 1992. These are some temories I have of Fr. Foland thom I consider one of the aajor influences in my life.

Simply stated, Fr. Foland was singular individual. He was ever shy about expressing his pinion and a real stickler for coper use of the English language, written or spoken. I arned some proper grammar om him whenever I misspoke.

He often went to the old State ospital #3 in Nevada to ministrate to the patients (called inmates that time). He knew the aperintendent, Dr. Paul Barone, ell. He met Mrs. Lillian Burns one of the wards and conneed Dr. Barone to parole her him as a housekeeper/cook. illie" quickly became a fixture All Saints' and was a mar-

velous cook — Fr. Foland did like good cooking! Her homemade cinnamon rolls were the best I ever had! Lillie had some episodes of her psychosis but they were brief and far between. She was simply too busy.

He loved books and literature and could be innovative in their use. He papered an upstairs bathroom in the rectory in Latin text. He was also good with a hammer and saw.

He started the EPISCOPAL BOOK CLUB in the garage/barn behind the rectory and I wrapped and labeled some of the first EBC mailings. He was always particular about the books he chose for EBC and did battle with some publishers.

He called Morehouse & Goreham "More Cash & Gouge 'Em." He was firm on his work ethic: finish what you start and do it right the first time. Fr. Foland was tight with money and always had an eye for a deal. When he discovered Hillspeak, he decided it was time to go back to his roots in journalism and made the move.

I was away in college at the time and later went into the

Army. I married my wife, Mary Jo, in 1966 and was off to Germany. We were there only a year when I got orders for Vietnam and, on leave, Mary Jo and I visited Nevada and Hillspeak and found Fr. Foland and Lillie in good spirits and, as always, very busy.



This above photo was taken early 1968 when Mary Jo and I visited Hillspeak. Fr. Foland always had a single dog around — all mutts and all very wellbehaved. At this time Lillie Burns had been with Fr. Foland over 10 years.

After Vietnam, I visited Hillspeak again and found Fr. Foland deeply depressed about the EBC. He said, "Sometimes I wish I'd wake up dead." Lillie

was as supportive as she could be but I could see she was not doing well either. All I could cowas be supportive as I knew how to be. I got news of his death am later hers. I did know he has his coffin made by a local carper ter and kept it in a closet in the barn.

They were both a big influend on me. I've visited since am noted Lillie was buried near him in what, then, was a single line of graves.

It is good to review these exporiences. All the best!

Henry Muir Robertson I
 AKA "Hanks
 Millbrook, Alabam

#### About the Cover

Fall colors at Hillspeak are often glorious and inspiring in October as the cover shows in the view looking eastward from the Good Friday Cross and Hillspea Memorial.



# A Common Vision of the Church

We need to seek the Holy pirit's guidance as we define e church's vision for today. Where there is no vision, the eople perish" (Proverbs 29:18a). deed, without a common sion we move in too many rections and in individualistic ays. This is very different from e Anglican Way as it will not low us to reach the vision God is set before us as one body. ur unity is the secret of our rength as a church. That is why sus prayed, that we should be ne (cf. John 17:11).

# arity of Vision and Mission

My beloved, the clarity of sion and mission is one of the ost motivating factors in our inistries. Without such clarity, will be lukewarm, unmotited, and will suffer from spirital early senility. Without a car vision and mission we cant have a strategic plan that volves long-term and shortern goals. Without vision, we so would not have an action an that helps us to achieve ese goals. When we have a car vision, mission, and goals,

we will be able to assess our progress towards the end of the journey. Once again, I want to stress the importance of prayer and discerning the guidance of the Holy Spirit in order to be able to reach the vision, mission, and goals by which we can achieve the plan of God in our lives as his people.

#### Leadership Crisis

I know that the Church needs many things but I will focus on only a few. The Church today suffers from a leadership crisis. Visionary leaders who lead by example and who are influential are rare in the local and the universal church. Leadership is a gift from God. Many have this gift but don't develop it. In order to develop our gifts, we need to be rooted in Scripture, be men and women of prayer, and be good and faithful stewards in regard to whatever talents God has given us, including time and money. Moreover, we need to remind ourselves that the flocks that have been entrusted to us were purchased by the precious blood of Christ.

Recovering the right understanding of apostolicity and the

#### catholicity of the Church.

Many of the problems of the church today are due to lack of understanding of these two important characteristics the one, holy, catholic, and apostolic church. Protestant churches focus on the apostolic teaching but disassociated from the apostolic traditions which formed the context in which the Scriptures were written and lived out. This creates a gap between these Protestant churches and the traditional churches. In the same way, many churches have this very narrow and individualistic vision that detaches them from the universal church and furthermore weakens the influence and mission of the church.

#### The Spirit of Giving:

I thank God that the spirit of giving has started to grow in our diocese. I want to see the churches growing to be self-supporting. I strongly believe that giving helps the congregations to mature spiritually. I also see it as part of our worship. The more the congregation gives, the more they will develop a sense of belonging to the church of

Christ. I am not saying the because of the financial crisi within our diocese as I write the I would say the same if we well-off.

May the Lord bless us all.

The Most Rev. Dr. Mound
 H. Anis, Bishop of the Anglica
 Diocese of Egypt with North Africa and the Horn of Afri

# Creed

I trust
Love
Over all
Love makes all things
expressed and inexpressible
Love frees the beloved
to love or not
Love unreturned
Hurts

Dies
Forgives
Lives
Love
Calls
Cleans
Heals
Awakens
Forever

- ©Anne Clift Box

# Grief

emorial across from the U.S. nbassy in London reads, "Grief the price we pay for love." veryone who has lost a loved he to death knows that powerl truth: love comes at a cost. rief is the price we pay for love, it the life given by loving relaborability is absolutely worth the st. The resurrection of Jesus prist from the dead demonrates this.

ach of us has grieved the heart God. Nevertheless, the Word came flesh and risked further ievances. The Word felt the ief of losing Lazarus, being trayed by Judas, being abandad by most of his friends, d yet, incredibly, God raised sus from the dead. His first brds behind the locked doors ere, "Peace be with you." He me back for more love, despite grief that inevitably comes th it.

In our earthly relationships, experience the joy of love and pain of grief that comes with em. The Resurrection, howevchanges the balance. It's not at heartache has been removed the human relationships.

Instead, the Resurrection points to a deeper truth beyond emotions. The love of God never dies. Grief exists, but it doesn't get the last word. Love is worth the grief it may cause, because love never ends.

 $\mathbf{I}$  his is the love - costly love that we are called to share with others as Christ shares with us. Faith in the resurrection allows us to enter relationships fully aware, yet unafraid, of the costs of love. We celebrate the relationships of love within our parish community. We proclaim this love to the children of our parish, school, and community. And we welcome the gift of the Holy Spirit at Pentecost so we may be empowered to love with the spirit of the risen Christ - the Spirit that will take us all the way to relationships with the people of the Church of the Holy Spirit.

There are costs associated with loving as Christ loves us, but through the power of the Resurrection, we also know that "love never ends." Let us love one another as Christ has loved us.

 The Rev. A.J. Heine, St. Augustine's, Metairie, Louisiana

# Love Actually

Jesus said "A new command I give you: Love one another. As I have loved you, so you must love one another" (John 13:34). But how, in practice, can we be more loving in everyday relationships?

# Listening

First we need to listen to others, just as Jesus did. He asked questions of people and waited for them to process their answer. According to James, "everyone should be quick to listen, slow to speak and slow to become angry" (James 1:19). You can become more loving by listening more to those around you. When someone is talking, try resisting the urge to jump in with a comment, but say, "tell me more!" Too often, we don't listen to others as we are already thinking of what we want to say before they've finished speaking. Listening takes time; you can't rush it!

# **Touching**

Jesus reached out to touch the untouchables in his world including lepers, the sick and children. That was completely out of character for rabbis of I day. In one reported survey, was discovered that we all ness at least eight to ten meaningt touches each day to maintage emotional health! A warm harr shake, touch on the arm, or his can be of real value. Of course, should be appropriate touch helpful for the other person, migust for ourselves.

# **Speaking**

Jesus often spoke to those I came into contact with, usin words of grace and truth: "tlt Word became flesh ... full grace and truth" (John 1:14). the course of our everyday rel tionships, we all have the opposition tunity of speaking words grace, including offering con fort, giving encouragement, expressing care and concern However we should also be pr pared to speak words of truth asking for forgiveness, seekir reconciliation, or addressing con flict. These are the things which we all try to avoid addressin however Paul encourages us be "speaking the truth in love (Eph 4:15), literally "truthing love."

The Rev. Peter Hopking
 Great Gonerby Parish, U.

# Symbols

"... in every place incense shall be fered to my name" — Malachi 11

Ine of the oldest religious symples in continuous use is the urning of resins from shrubs or ees. The Athabascan Indians in laska would burn resins from bruce trees as part of their raveside ceremonies for the ead. While a modern example, represents a practice going ack to prehistory. Religious ritals such as this continued in the torship practices of Israel.

eading the Old Testament we iscover that inside the Temple Ierusalem there was a stationy altar of incense on which the riest would burn incense each orning and evening. Luke's ospel begins with the priest echariah putting incense on is altar when the angel mounced that he and his wife izabeth would be parents of hn the Baptist. Once a year the gh priest would carry a ortable censer filled with burng incense when entering the oly of Holies — the most holy ace in the Temple.

In the New Testament Book of Revelation, twenty-four elders/ presbyters vested in white robes burn incense before the throne of God and of the Lamb. The Revelation presents us with two overall images: the symbolic presentation of end time, and a glimpse of the worship in Heaven. For many of us the worship of the earthly Church mirrors the worship of the heavenly Church. In this view the altar or holy table on earth represents the throne of God and the Lamb. It is interesting that in the early Christian Church only two things were allowed at the holy table: the book of the Gospels and the Eucharistic bread and wine - both of which were symbols of the presence of Christ in the midst of his people and on his heavenly throne.

While not essential to Christian worship, incense can be a powerful aid in our corporate worship. First it can open the smell gate, the sense of smell, to the receiving of the gospel. Christianity is the religion of the Incarnation, and as such worship should be incarnational — speaking to us through all our senses. The sense of smell can also evoke

memories. Incense can help us to evoke the memory of God. Not only can our individual memories be stirred, but also our corporate memory which carries us back through most of Christian worship, back to the Temple worship of the Old Testament, and even further back to our primitive ancestors who ritually burned resins to the mystery of God emerging in their consciousness.

Secondly, the use of incense can help evoke a sense of the mystery of God — the mystery of the divine who dwells both within and beyond sensory experience. It helps to convey a sense of the cosmos. With much emphasis on personal salvation, it is easy to forget the cosmic aspect of salvation. Salvation involves both the individual soul and the whole of creation.

Thirdly, it can help give to our worship the feel of Jerusalem – both to the earthly and heavenly Jerusalem. Christianity is rooted in Jerusalem. For many Jews and Christians, Jerusalem is the center of the world. The Temple, part of the ministry of Jesus, his

death and resurrection, the corring of the Holy Spirit Pentecost, the earliest apostolitradition all happened Jerusalem. Many religious customs can be regional and cultural, but the core is Jerusalem.

Having said all this, we need remember there are two prob lems with the use of incense. Th first is that too much can ove whelm the congregation; to much can overwhelm the smeet gate. Our use of incense shoul not smoke us out. Also, its us can be too elaborate and fusss Incense is always a periphere symbol rather than an essentia or core symbol. The core and essential symbols are the Hol-Book, water, bread, and wine, the laying on of hands, and the cross If used simply and moderately incense can add a sense of mys tery, link us to the worship foun in the Bible, and link us to th most ancient rituals of ou human species that Christ fulfill and completes.

The Rev. Tom Stevensor
 Good Samaritar
 Corvallis, Orego



**5 Years Ago in TAD** 



# THE BOOK OF COMMON PRAYER



HIS BOOK is a Book of Comion Prayer, sanctioned by the hurch of Christ as an assistance devotion. Its purpose is to teach en the way to pray truly to God; point out all the rites sanctioned His Church; the way in which ose rites and the sacramental fices are to be observed and perrmed; to explain the fasts and olydays ordained by the Church, nd to teach the priests of God eir own particular functions and ose things which they have gether with the congregation to erform in the sight of God; to ake one voice of prayer and supication common to all.

The prayers have been prepared old, the Psalms ordered, the mns sanctioned, the rites and fices authoritatively established, en, indeed, we can worship with lour mind, and all our heart, and all our strength; none can get

up and offer crude supplications for things of no common interest; but on the contrary, we go to Church knowing what the prayers will be and that they will convey to Heaven all our desires, yet nothing more. But it must be remembered that what this book contains is not intended solely for the purposes of public worship. This is a book for every day and every hour of the day. It is for the solitary one and for the family group; it asks for blessings in this world as well as in the world to come; that we may be guarded from all manner of harm, from the power of lust, from bodily suffering, and also that we may find forgiveness of our sins. The Church has not left us to go by one step from darkness into the awful presence and brightness of God, but it has prepared for our use prayers to meet the necessities of every

soul, whether they be used in pub-

lic or in private.

Such is the general character of this Book of Common Prayer now offered to the people of Hawaii. And lest it should be asked, "Whence comes this book? And whence its authority?" It is here declared that it comes of the Church, of the Church of Jesus Christ our Lord, the First-born of His Father, and One Head of His One Church.

The Church is in fact an association or guild, founded and established on earth by our blessed Lord Himself, and therefore this society is called the Church of Christ, and all who enter and belong to this goodly company are called by the high and honorable name of Christians. The Church was first organized by the Apostles, the Holy Spirit leading them, and she is the one only repository of God's truth, and through her only may we look for the fullness of God's love. And because she is one and alone, the Church of our Lord is called the Catholic Church (which means one and universal).

Such is Christ's Holy Catholic Church. The Lord Christ is her Head and He was her founder — the rules that must be complied with by those who would enter and be of her are the reception of

Baptism — that invariable sign of admittance— and the partaking of the Holy Sacrament of the Lord's Supper.

What she demands of us, he children, are repentance, faith

obedience.



The blessings in store for us are reconciliation with God through Christ the Head of the Church and pardon of our sins, the love of God in this world and beatitude everlasting in the world to come.

Her officers are bishop, priests and deacons. The chain of ordination has never been broken from the time of the Apostles to the day, which Apostles were the first when the Church as newly established to exercise those holy functions which by succession from them devolve upon the bishop and clergy of our own time.

Her Law Book is the Bible itself her precedents are found in the writings of the Fathers, preserved by the Church for the solution of questions and controversies Under these laws, and while no eglecting the appointed offices and observances of the Church dministered by a priesthood choen of God, we are incorporated and we dwell in peace with our asseen Redeemer, through whose systerious body as we receive it elievingly we converse with the point which eye never saw.

The Church is established here Hawaii through the breathings the Holy Spirit and by the sency of the chiefs. Vancouver, ng ago, was requested to send us the True God; Iolani (Liholiho, the ng who, as Kamehameha II, died London in 1824) then your



King, went to a distant and a powerful country to hasten the advent of that which our eyes now see and spirit within us acknowledges, the very Church, here planted in Hawaii-but how long we had waited!

It is true that representatives of various forms of worship had come here, and there had been many controversies, one side generally denying what some other sect laid most stress on.

Now we have grounds to rejoice, and now we may hold fast to the hope that the true Church of God has verily taken root here.

In this Book of Common Prayer we see all that she prescribes; we see what she rules and enforces: what her offices, her creeds, her system, her support in life, her promises in death; what things we ought to do and what to leave undone; which things being constantly before our eyes and dutifully followed, we may humbly hope to be indeed her children, and be strengthened to fulfill all the commandments of our blessed Lord, the One Head of the One Church, which now we gladly behold and gratefully acknowledge.

 King Kamehameh IV, King of Hawaii 1854-1863,
 Hawaiian Church Chronicle

# 50 Years Ago in TAD

#### **GODDAUGHTER**

DEAR Susan: The privilege, opportunity, and responsibility of being a Christian come into focus very clearly at the time of confirmation; however, you must not expect any sudden miraculous change upon being confirmed. Spiritual growth is a continual process, and means increasing daily in the Holy Spirit, just as the Bishop says when he lays his hands on your head. Growth takes time.

As you consider your opportunities as a communicant of the Church, you may come to think of yourself as a part of the ministry of Christ. Perhaps it sounds funny to think of yourself as a minister, but that is what all Christians are supposed to be. Each person has to decide for herself where she will be most useful in the ministry to the needs of others. Perhaps you will think that going to church and taking part in Church activities is the most important. That is an extremely vital portion of your ministry, to be sure, but your ministry must not stop in church. Just as Jesus gave His disciples the responsibility of spreading Christianity throughout the world, He asks you to take His message into your home, your school arr your community. The Easter 19θ issue of Forward Day-by-Day point that out in the thought for 18 April "God wants our attendance Church services, but He care about our conduct toward some one we dislike. He is also pleased with our service in Church organ zations, but He is more concerned with the way in which we conduc ourselves in the stress and strain everyday problems and opportu nities." You may be surprised t find that doing the dishes or conforting your baby sister is part of your ministry for Christ!

In your ministry you will need special guidance and, ofter courage and strength. To establish and maintain those things, devot a time each day to prayer and med itation. Even five minutes a dag will be helpful if you will do it com sistently. Begin and end that pri vate time with prayer; you migh want to ask God to keep you mind from straying, or pray tha you might better understand Hi work for you that day. For the mic dle time, you might read a passag from the Bible or a litany from th Prayer Book. You may prefer just to sit quietly, to let Him speak t you.

Don't try to do too much at once Be patient with this part of you spiritual growth, especially if noth ing seems to "happen" right away he kind of prayer life which will most helpful to you takes time develop. Sometimes it is good to bend a week or so thinking about he idea — love, for instance. A teat many parts of the Bible deal ith love; many books have been ritten on that central theme of hristianity. Your private times ith God can become some of the ost cherished moments in the ay and a constant source of rength. Will you consider a time ich day with God, Susan?

These, then, are some of the oughts I wanted to share with ou at the time of your confirmation. May you be continually essed in your service for Him, ear God-child, especially on the ay of your taking for your own, e promises made for you at your

ptism into His Church.

Your devoted God-mother...

— Taddled from The (Southern hio) Messenger



# WHITE BIRD

EACONESS Harriet Bedell has iven dog-sleds, ridden mule-ck, and paddled canoes during 55-year mission to Indians in aska, Colorado, and South orida, but a more modern trans-

portation problem has finally ended her active work. At 86, she can no longer qualify for a driver's license.

The Buffalo-born Deaconess had had a full career of teaching in her native state and, later, of serving Indian missions, when at the age of 60, she visited South Florida to find some way to spend her retirement years. She found the Seminoles.

The Florida Seminoles are remnants of the tribe that refused to cede its land to the United States and was forcibly removed to the Indian Territory (now Oklahoma) following a long and bitter war that ended in 1843. The few left hid far back in the swamps of the Everglades and until recently were still deeply suspicious of the white man.

For three discouraging years, the Deaconess paddled her canoe through a Connecticut-sized area of the Everglades, amid the quiet splashes of snakes and alligators and the screams and cries of birds.

At last, the Seminoles had to come to her; a drouth had ruined trapping and fishing, and the Deaconess had the only food. She arranged to trade them supplies for the things they made with their hands: carvings of canoes, animals and birds, and woven cloth, and colorful clothes. She sold the Indian crafts to souvenir retailers

and returned with more food. The Seminoles accepted her, and called her "the White Bird."

During the twenty-three years that followed, the Deaconess continued to be the middleman, asked no percentage for herself, only their friendship. She went from camp to camp, always careful to respect the witch doctors, but always, almost casually, told the children about God. She became a familiar figure in the chickees (thatched huts), at the bedsides of the sick, and on the highway which she travelled in her car at precisely 30 miles per hour.

Today, the Glades Cross Mission which she pioneered is in the care of a priest, and Deaconess Bedell still quick and alert, is living at the Bishop Gray Retirement Home at Davenport, Florida. Although the White Bird's wings have been clipped, she still flies: she lectures as she is able, and the mimeograph machine in her immaculate apartment still turns out reports and public relation pieces for her

beloved Seminoles.



# **BOUNDARIES**

THE Dean of Divinity at Trinity College, Toronto, writes "A priest whom I know received a \$300 check from a parishioner to use at

his discretion to provide food Christmas for the poor of his co: gregation. At first, the priest wa rather taken aback and unable think of any families who migz need or even accept such hell After a conscientious search of h membership list, he came to the conclusion that it would be wron (and probably offensive) to offer help of this kind to any of the Church members. He finally gav the money to the priest of a poore congregation where it was clear, needed. His action puzzled me first. for while this priest's paris had a middle class congregatice and a number of affluent member it was nevertheless situated i a district where signs of povert were clearly manifest, though no yet on a massive scale. Upox further discussion, however, became clear that he was dealing with names on a membership lis rather than people living in a geo graphic area. His responsibilit was to a congregation rather than to a parish. In fact, he was no aware of a parish in a geographical sense at all, but only of a list of families. There is a lot of difference between ministering to a list of interested people and ministerin to the people of an area. It is per ilously close to the difference between a club and the Church. Taddled from The Virgin Churchman

# Catechesis

To celebrate a recent confirmaon, I read again one of my vorite short stories, Flannery 'Connor's "The Enduring hill." It is a very funny story bout the journey to self-knowldge of Asbury, a pompous, selfitying, and angry young man with literary pretensions who as come home (as he thinks) to be. You have to read it yourself of enjoy its humor, but it is umor with a serious point.

At the center of the story is an aterview with a Roman priest, whom Asbury has made his aterialistic and bourgeois other call to his sickbed, in order to embarrass her. The one-yed priest who arrives however, as no interest in Asbury's presentious chit-chat.

With single-minded (oneyed?) determination he proeds to examine Asbury about the state of his soul — especially is practice of prayer and his mowledge of the Church's catenism, in both of which Asbury woefully and willfully defitent. The interview ends in sbury's complete rout: "How in the Holy Ghost fill your soul then it's full of trash?" the priest roared. "The Holy Ghost will not come until you see yourself as you are - a lazy ignorant conceited youth!" Nor does his mother escape unscathed: "the poor lad doesn't even know his catechism ... I should think you would have taught him to say his daily prayers. You have neglected your duty as his mother."

Asbury has fled the middleclass materialism of his mother into barren intellectual pretense and self-loathing, but he has not addressed or acknowledged his own ignorance, laziness, and pride. The story celebrates the work of the Holy Ghost in bringing him to this knowledge as the precondition of his conversion and the beginning of spiritual life. But it also celebrates the Church's work of Catechesis the instruction of the mind in the truths of the Christian Faith, the training of the will in the disciplines of prayer. "If you don't apply yourself to the catechism how do you expect to know how to save your immortal soul?"

"Christianity is caught not taught." With such slogans was the teaching of the Catechism and of the disciplines of prayer retired in too many churches decades ago, and the results are all around us. What was "caught" was only sometimes the Christian Faith, and more often the spiritual diseases of the World, the Flesh, and the Devil. What was "not taught" was the Christian Faith, and biblical and theological illiteracy that resulted are with us still, a doctrine deficit whose overcoming is one of the chief challenges of Christians today.

We cannot leave unchallenged the notion that genuine spiritual life results from complacent ignorance, dilettante dabbling, and emotional vaporing. When the Lord gave his apostles the great commission to "make disciples of all nations" he told them to do so in two ways: "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and "teaching them to observe all things whatsoever I have commanded you."

The sacramental means of grace are to go hand in hand with thorough and ongoing Catechesis, the training of the mind and will. The Church must rediscover itself as a community of teaching (Catechesis) and of the sacraments. If we despise and neglect the means of grace, we should not expect to receive grace.

It is then important to engage new members in education and service, as well as worship.

> – The Rev. Gavin G. Dunbæ St. John's, Savannah, Georgi

# Being A Christian

"Christians love one another They never fail to help widow they save orphans from those who would hurt them. If a mag has something, he gives freely t the man who has nothing. If the see a stranger, Christians tak him home and are happy, as though he were a real brothes They don't consider themselved brothers in the usual sense, but brothers instead through the Spirit, in God. And if they hear that one of them is in jail, or per secuted for professing the name of their redeemer, they all give him what he needs — if it is pos sible, they bail him out. If one of them is poor and there isn' enough food to go around, the fast several days to give him th food he needs . . . This is really new kind of person. There is something divine in them."

- The Apology of Aristides the Philosopher, 2nd Century A.D.

# Love's Invitation

**)**o you have to believe in Jesus

hrist to go to heaven?

To frame this in a slightly difrent way, will those who die ithout faith in Jesus Christ as eir Lord and Savior inherit ernal torment in hell?

Let's recap some of what I've ggested in the previous posts this series before leaping into

e answer:

• God created us to love him d to love one another. By esign we yearn for eternal life ith God and his children.

• God loves us first. We

spond.

• God wants what is best for e eternal life with him and his alldren.

 Love requires freedom. We n freely accept God's love or ject it. We can surrender to

eaven or choose hell.

 We develop spiritual habits accepting or rejecting God's ve in our everyday life. The bits we develop have an eterl trajectory. They give us a foreste of heaven or hell.

 Even when we choose hell in ir daily lives, God keeps reachgout to us in his Son Jesus

rist.

• In the end, God loves us

enough to give us what we want, even if it breaks his heart. He knows when our rejection of him is final.

This all may seem to tip my hand, but I ask that you hold off drawing your conclusion about Jesus' role in salvation until we hear from Jesus himself.

These are very familiar pas-

sages to many of us:

When talking to Nicodemus Jesus says, "indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him."

And then he goes on to say, "Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God." (John 3:16-17)

Just before his Passion Jesus says to his disciples, "I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him." (John 14: 6-7)

Jesus came to save us. Not to condemn us.

There are many who believe in God who find this claim completely incomprehensible. Of course God doesn't condemn us, they say. He's good. He's loving. Love never judges.

Besides, they continue, most people are good and good people deserve to go to heaven. Nobody's perfect, but they're

good enough!

As you might imagine, this common set of theological assumptions has a name: Moral Therapeutic Deism (MTD).

My Facebook friend Matt Kennedy told me that Christian Smith coined this phrase in "Soul Searching: The Religious and Spiritual Lives of American Teenagers" and Matt shared this summary from the web:

A god exists who created the world and watches over human life on earth. God wants people to be good, nice, and fair to each other, as taught in the Bible and by other religions. The goal of life is to be happy and to feel good about oneself. God does not need to be involved in one's life except when God is needed to resolve a problem. Good people go to heaven when they die.

Here's what's missing from MTD. We are broken in ways that we cannot fix for ourselves and

that make us unfit for heaven.. we lived for eternity just as ware we would make a hell of it..

Rape, war, murder, racism lust, greed, hunger, tortum poverty, envious rage, and sou numbing indifference woul come right along with us into the afterlife.

Heaven would not be worth the price of admission if it were merely more of the same forever Eternal misery and conflict sound much more like hell. And indeed, that is just what it is.

God did not send his Son Jesus to assess our acceptability to God. Jesus does not administe admissions tests to see if we'we been good enough to get into heaven. He does not come to condemn.

Jesus comes to save us. From ourselves. For a life we cannot construct for ourselves.

Jesus is not just a great teacher or political instigator or more example.

He is God. He is a man. Not little bit of God or a little bit of man. He is fully God. Fully mar

Think of Jesus as God reachin out his hand to us in a way the makes it possible for us to actually take hold of it.

Much could and should b

id about the atoning sacrifice of e Cross, Jesus' victory over tan and death at the empty mb, and his Second Coming. It those thoughts must wait for fferent posts in some future ries.

For now, let it suffice to say at Jesus is God's love incarnate. ccepting or rejecting him is cepting or rejecting God's love. nd only that love saves us.

So, what becomes of those od people from different faith aditions? Especially the ones e love so much?

We all know people wounded the Church who experience sus-talk as toxic and hypocritil. Who can blame a person bused sexually by a Catholic riest or mortally shamed by a totestant preacher for rejecting pristianity? Are they just conemned to hell?

The Savior who has reached to his hand to me did so in a ay that I could recognize spite my own history of hurted betrayal, through the curtain my cynicism, defensiveness, and fear.

He made himself known to me spite my unenviable habits d my shabby choices, my once

fawning devotion to what passes for intellectual sophistication and my arrogance.

Jesus issued an invitation to me. For years, I could not see it for what it was. He kept at it until it became a clear, recognizable invitation to me. He was clear all along. I was the problem.

Because of who he is, he has gone to remarkable lengths to get through to me. I could have turned his invitation down even once I knew it for what it is. Accepting that invitation has changed everything. Over time. And according to that invitation there's much more to come.

I have every reason to believe that he does the same for everyone. He finds a way to issue his invitation for what it really is: the saving love of God himself.

> The Very Rev. Dr. Jacob W. Owensby, St. Mark's, Shreveport, Louisiana jake@stmarkscathedral.net

This article appeared on my blog Pelican Anglican. It is the sixth and final post in a series on heaven, hell, and the relentless love of God. I'm sharing it here because of the response this series has received and to make more of you aware of the blog. You can find it at pelicananglican.blogspot.com

# Small Groups

Everyone benefits from being in community — the larger community that meets on Sunday and the smaller community which meets at other times and involves a group of people with whom you build far deeper rela-

tionships. Small Groups inspire people to participate in an intentional process of transformation; developing a Christ-like character. Transformation is the end we seek; this is the way that God created us. Transformation occurs when people connect to a biblical community and purposefully follow a process that leads them to becoming more and more like Jesus Christ. These communities are called Small Groups; this transformation occurs most effectively in a small group setting.

The purpose of small groups is to provide the place and opportunity for deep relationships. An ideal Small Group consists of three to twelve people connecting on a regular basis for the purpose of Holy Spirit-energized spiritual formation. They embrace a common creed that is biblical and practical. They have traditions that ensure that the

Christian way of life is being passed down to the next generation. They openly and free commit to being accountable all of those with whom they are in community. They live by standards that are characteristic. Christian living and that floof from the Scriptures.

If you are not in a small groun you are missing out on much the God has in store for you.

The top four reasons to join

small group:

1. **Spiritual Growth** — Experience a casual, interactive setting from which to learn more about who God is and how his work can transform your life.

2. **Relationships** — Gain a sens of belonging and the chance t connect with other people.

3. Encouragement — Enjoy safe place where people can praabout life's difficulties and celd brate life's victories.

4. **Service** — Experience enriching opportunities to serve Chris

in the community.

If your parish has small group available, consider the possibility of joining one. If not, consider whether God is calling you to begin a small group ministry.

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# THE ANGLICAN BOOKSTORE



Offering books that might not otherwise come to your notice

RITING TO GOD: 40 Days of Praying with my Pen, by Rachel G. ackenberg, pastor of Grace United Church of Christ, Lancaster,

ennsylvania.

For some people, speaking to God comes naturally — but for any others — and this is the audience for whom Hackenberg writes well — praying makes them feel awkward especially when they n't find the words, begin to stumble in mid-sentence, or feel like ey are reverting to childhood. Hackenberg offers an alternative ay. She simply explains that God hears prayers — but God also ads them — and sometimes it is through writing to God that we can est express ourselves.

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rence speaker.

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Carl McColman opens up the symbolism of Narnia and the "Voyage" to new depths of insight in this book, showing how the entire Christian life-journey is revealed. He writes to inspirate Christians — meeting in discussion groups, or families at home the living room, that God wants us to be fearless, honorable, arrefaithful — and that this is a quest that has no ending.

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GRACE ABOUNDS: A Call to Awaken and Renew Your Faith, Edith Prendergast, director of the Office of Religious Education i

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ader of church plants and house churches.

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THE CARDINALS: 13 Centuries of the Men Behind the Papa Throne, by Michael Walsh, prominent Catholic author and Vaticas commentator.

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wielded their power behind the papal throne.

In this informative and entertaining history, Catholic insided Michael Walsh traces the origins and growth of the cardinal office and tells the stories of more than sixty of the most notable men to wear the red cap. Here are kingmakers, scholars, pastors, soldiers and statesmen; venial rogues and bona fide saints; brothers, some and even husbands and fathers — and those remembered simply for their faithful care of the souls entrusted to them.

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Refusing these polar options and drawing on an ecumenical array of resources, Biggar's *Behaving in Public* charts a third way forward for Christian ethics, marrying theological narrative with natural law. This approach stands on a frankly Christian theological vision comoral life — and from that ground ventures forth to meet the world that God has not abandoned.

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# HILLSPEAKING

pleasure you should not pleasure you should not ny yourself. Any season of the ar. Winters can be cold (0°), but short; summers can be hot 00°), but also are short. Spring d autumn are the best times for visit.

If you visit in early spring you ll be greeted by a line of yellow ffodils marking Hillspeak's operty line. Ahead of you the nk beside the Twin Barns will covered with more daffodils, d you'll find the cemetery arked with yet more daffodils. In the forsythia hedge in front of a Old Residence and the Farm ouse will be abloom with little llow flowers.

If you visit a little later you will e dogwood and redbud in bom. And a little later still you ll be greeted by beds of onies in full bloom. A collectr's beauty bush will be alive th bees and butterflies sipping ctar from the pink and white owers.

If you visit during the summer u'll see crape myrtle and

madonna lilies in bloom. Autumn will display hardwoods with brightly colored leaves.

Whatever time of year you visit a walk around the Silver Cloud Trail is a must. With its criss-crossing mowed paths the trail is perhaps two miles in length but at no time are you more than a few hundred yards from the Twin Barns. Part of the trail will take you through a woods of oak, hickory, and walnut with the chance of catching a view of a squirrel busily engaged in squirrel business.

Not directly on the trail, but easily accessible from several paths, is St. Mark's Cemetery. Here are buried the remains of the Father Founder of Hillspeak, the Rev. Howard Lane Foland, along with those who have had a "positive connection" with Hillspeak over the years. Take time to look closely at the "Resurrection" sculpture.

The Hillspeak Memorial is also accessible from many of the walking paths. Wrought in iron is a more-than-life-size "Good

Friday" cross as the centerpiece of the memorial. Spreading out from the foot of the cross are the memorial bricks displaying the names of those memorialized or honored — loved ones, good friends, trusted mentors.

Having walked the trail and visited St. Mark's Cemetery and the Hillspeak Memorial, it is time to explore the Twin Barns. The original barn, built in 1923, houses the Ministries of Hillspeak. On ground level are the offices of *The Anglican Digest* and of Operation Pass along. On the second floor (sorry, no elevator) is housed the Foland Library comprising some 16,000 volumes and on the third floor is a reading room.

The basement contains the "break room" where you'll be invited to a cup of coffee at 10 a.m. or 2:30 p.m. with the staff.

Whatever the season you will enjoy being at Hillspeak. I do.

The Trustees' Warden



# Guest Quarters at HILLSPEAK



Whether seeking the serenity of an Ozark mountain retreat, searching shelves in Operation Pass Along, on doing research in the Folance Library, Hillspeak's guest quarters are ideal. Scenic vistas from atop Grindstone Mountain and the proximity of Eureka Springs draw visitors from around the world! Each unit accommodates at least four people with a fully equipped kitchen. See them online at anglicandigest.org or call for more information or to make reservations. Linens are supplied but no maid service. Plan to spend some time with us.

> 479-253-9701 8-5 Central Time M-F

# H DEATHS H

THE REV. ROGER JACK UNDAY, 91, in Milwaukee, isconsin. A 1945 graduate of abury-Western Seminary, he as ordained and assigned to ree tiny missions between St. aul and Duluth, Minnesota. He en served at St. Mark's, Paw w, and St. John's, Ionia, ichigan. In 1960, he became ector of St. Alban's, Marsheld, Wisconsin. Returning to hool, he received a Ph. D. at niversity of Wisconsin in 1974. e served at St. Andrew's, nporia, Kansas, from 1972 until tiring in 1984. In retirement, he as active in service at All int's Cathedral, Milwaukee d was installed as honorary non in 2008.

THE REV. JAMES P. DALTON-HOMPSON, 60, in Derry, New ampshire. A graduate of the biscopal Divinity School in ambridge, Massachusetts, he as ordained in 1983 and served curches in the Episcopal docese of Long Island and as aplain at Choate Rosemary all in Wallingford, Connecticut. be became rector at St. Mary the rgin, Falmouth, Maine, in November 2005 where he was serving at the time of his death. He was appointed Canon Precentor to the Cathedral Church of St. Luke in Portland in October 2009.

\*\*The Rev. ALVA G. DECKER, 81, in Hartford, Connecticut. A veteran of the US Navy during the Korean War, he graduated from Berkeley Divinity School at Yale in 1960. He served parishes in New Jersey until 1970 when he became Executive Director of Camps and Conferences for the Episcopal Diocese of Delaware. He then served as rector at St. John's, East Hartford, for 11 years and in retirement, worked as Assistant at St. Mary's, Manchester.

The Rev. Dr. Ira Lincoln Fetterhoff, 82, in Solomons, Maryland. A graduate of Philadelphia Divinity School, he was ordained in 1954 and served parishes in the Diocese of Maryland until 1962. He graduated from the University of Maryland Medical School in 1967 and practiced medicine in Baltimore, Hagerstown, and Cumberland while also serving as a priest.

THE REV. ECKART HORN, 49, in Portland, Maine. A graduate of Bangor Theological Seminary, he was ordained in 2007. He was named Vicar of St. Nicholas Church, Scarborough, Maine, in January 2008 where he served until his death.

THE REV. JOHN KEENE, 90, in Fort Worth, Texas. He served as a fighter pilot in the Army Air Corps from January 1942 until December 1945 during World War II. He graduated from the Episcopal Theology School in Cambridge, Massachusetts in 1956 and was ordained in 1958. He served at several churches in Massachusetts, New York, Tennessee, and Delaware before retiring in 1983. He then served as interim priest in the Diocese of North Dakota and several churches in Texas.

The Rev. Donald L. Irish, SSC, 84, in Boulder City, Nevada. A graduate of General Theological Seminary in 1952, he was vicar of St. Andrew's, Elsinore, California until 1953 when he was called to St. Paul's, Brooklyn, New York, where he served until 1981. In 1983, he went to the Dominican Republic as a missionary priest for 15 years. In 1998, he returned to the

United States and settled i Boulder City at the invitation the head of St. Jude's Ranch for Children. He served in the Chapel of the Holy Family and led an Hispanic congregation until his death.

MARION CARRUTHER MAYBERRY, 82, in Harrison Arkansas. Niece of the forma Chancellor of The University of the South and former Bishop of South Carolina, the Rt. Resouth Carolina, the School of Theology Education for Ministry Program and Served in the Kairos Prison Ministry with he husband Walter for 17 years.

\*\*THE REV. WILLA S. MIKOWSK 85, in Traverse City, Michigan She graduated from Seabury Western Theological Seminary and was ordained in 1982. She was called as Vicar of Schwartin's, Perry, Iowa. In 1985, she became Assisting Priest at Schward's, Mount Dora, Florid and also served at St. Thomas' is Eustis. She retired in 2005.



Rest eternal, grant unto them O Lord, and let light-perpetual shine upon them.

# Tombstone Thoughts he Historic Bluffton Cemetery

The nip in the air this morning sharpened by a freshening arly spring breeze making its ray among the tall pines, naked ickories and old oaks, causing st fall's leaves to dance around by feet and the Spanish moss to uiver and sway overhead, side from nature's interruptons, stillness and silence reign this place.

An assortment of scattered nd lichen-splotched benches rovides more than adequate ating for the few sporadic visions: the curious, a dutiful distant plative or two, an occasional rieving spouse, child or parent.

Thousands have walked these aths leaving hundreds behind nem — the stones sprinkling the rest floor attest to the many ho have come and gone, the far naller number who have come nd stayed, and the growing umber who have come and one and returned to stay. ehind every stone is a story o, many stories . . . most so corpted by hazy recollections and peated telling as to now bear tle resemblance to fact. nakespeare wrote, "The evil en do lives after them; the

good is oft interred with their bones" (Julius Caesar, Act 3, Scene 2). His words do not reflect my experience. Rather, time has a way of tempering our memories with often undeserved kindness or at least gracious silence; that's as it should be — nothing's to be gained by speaking ill of the dead.

Garbed in traditional Anglican attire for such services, late this afternoon my specter will again haunt these familiar environs with Prayer Book and dirt in hand to remind those assembled of what could be. In time a new stone will take its place among the old to mark the spot and evoke future thoughts of what once was . . . and stillness and silence will have their way again.

The Very Rev. Dr. Charles E.
 Owens III, Church of the Cross,
 Bluffton, South Carolina

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O may this bounteous God through all our life be near us, with ever-joyful hearts and blessed peace to cheer us; and keep us in his grace, and guide us when perplexed, and free us from all ills in this world and the next.

All praise and thanks to God the Father now be given, the Son, and Holy Ghost, supreme in highest heaven, the one eternal God, whom earth and heaven adore, for thus it was, is now, and shall be evermore.

Words:
Martin Rinkart (1586-1649)
trans. Catherine Winkworth
(1827-1878)
Hymnal 1982



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# Poverty's Impact on Children

I try to keep a couple of large plastic bins in my office filled with food for families in the church in need. Not long ago I walked into the lobby of the Cathedral and Wally, the volunteer receptionist, who is partially blind as well, was looking into bins we keep in the lobby for food to give to a mother who was there with her elderly mother and her young child looking for food AND the bins were empty.

I asked the family to come with me to my office and I basically emptied out my bins by providing them with three bags of food. That evening I received a call from one of my parishioners who was letting me know about two other families from our congregation who had nothing to eat for their children.

It seems the younger children (ages 5 & 6) kept coming into the kitchen, opening the refrigerator, and finding nothing. They did this repeatedly throughout the day. When the mother asked what they were doing they replied, we are hoping that one of these times, there will be some food that has appeared while we were not looking.

This faith of children who still hope that food will appear while they are not looking called mown faith into question. Food will not appear for these and thousands of children in our own country and perhaps in our own churches unless those of us who are economically, politically emotionally, and spiritually abbounded commit ourselves to change the root causes of poverty that allow these realities to exist in our own country to say nothing about the rest of the world.

As The Episcopal Church w struggle with cuts in our institu tional budget and we often seem to conclude that outreach is th area that sacrificially needs to b cut. What about considering these words written in the fourt century by Ambrose: "The larg rooms of which you are so prou are in fact your shame. They are big enough to hold crowds and also big enough to shut out th voice of the poor. There is you sister or brother, naked, crying And you stand confused over th choice of an attractive floor cov ering."

What if the sacrificial cuts the we often make in our institution al budgets are on the backs children very similar to thes two who continue to open the

rigerator in hope that miracuusly food would appear the xt time they open the door.

What if we changed this endto the following: doing someng about it. I thank God for
generosity of this parish in
s important area of ministry;
henever you give to it I am
minded of Matthew 25:37-40;
ord, when was it that we saw
u hungry and gave you food,
Truly I tell you, just as you
dit to one of the least of these
no are members of my family,
u did it to me."

God bless you for keeping the ns of food at Trinity Cathedral ed with food for those in need.

 The Rev. Canon Carmen Guerrero, Trinity Cathedral, Phoenix, Arizona

### God's Problem Now

His wife's graveside service was just barely finished, when there was a massive clap of thunder, followed by a tremendous bolt of lightning, accompanied by even more thunder rumbling in the distance. The little, old man looked at the pastor and calmly said, "Well, she's there."



Live simply, love generously, care deeply, speak kindly, and leave the rest to God.

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e-mail minister-general@fodc.net or call 903-938-4246

# A Prayer for Tasmania

God of all Life,
Bless in abundance the lives of the people of Tasmania.

Enrich our society with relationships that deepen our common life.

Grant seasonal weather to our State,
And enable us, by your grace, to be good stewards of all creation
and to create life-enriching work for all.

God of all Life, bless Tasmania.

God of all Light,
Bless this State with leadership that is honest and caring.
Send the light of your wisdom on our work and our play.

Shine the light of your justice on all our dealings, So that these islands may reflect your light in all the world.

God of all Light, bless Tasmania.

God of all Love, Bless Tasmania with your love, in all we say and do.

Help us to love one another, as neighbours and friends.

Care for families whose young have left these shores.

And by your good Spirit, ignite our love for Christ.

God of all Love, bless Tasmania

In the Name of God: the Father, the Son and the Holy Spirit.

Amen

### Obedience

The fifth chapter of Luke's spel recounts Jesus teaching a rge crowd on the shore of a ke as he sits in Simon Peter's hing boat. After he finishes dressing the crowd, Jesus tells mon to put the boat out into e deeper water and let down s nets for a catch. Peter tells sus that he and his crew have en out all night and haven't ught any fish. But Peter does he is told. To his surprise, a eat shoal of fish is caught, ough to fill his boat and anoth-Peter and James and John are impressed that they leave erything and follow Jesus as disciples.

So much of life is focused on sults. What is the right decion? Did that job get done the ay I expected it to be done? ow can I make the relationship tter? How can I win the case? ow can enough money be genated to accomplish the purse? How can I get more of nat I want out of life? What is orking well? What needs proving? Certainly if there as no attention paid to results, thing much would get done. But the story of the catch of

h is more about obedience

than results. Jesus is asking for the fisherman to follow him. Perhaps he gives them the great number of fish to encourage them but he asks them for obedience and faithfulness. Follow me, not for what I can give you, but because you believe in me. Soon after he calls his disciples, Jesus begins to tell them not what they will get but the cost that will be required of them.

Much of our Christian journey is focused more on results than obedience. We usually begin our journey out of some need, a need for healing or peace or clarity, a need to be filled or loved. And usually we find good results pretty quickly. Feeling an emptiness or a yearning for something more with God, we spend time in prayer and worship and the emptiness is filled. We experience something deep and joyous and we want that to continue and increase. And then what we have gained often becomes our primary motivation for continuing faithfulness in our spiritual discipline. When the result of our faithfulness becomes our main focus, above obedience to the Lord itself, that result eventually fails. Sooner or later what we have gained disappears and the question is gently presented: Will

you be faithful and obedient to me even now? Will you follow me when there is no great shoal of fish given to you? Will you love me more than you love what I have given you?

Devoting daily time to the Lord produces amazing results. We find peace, clarity, tremen-

dous energy and focus.

Deepening our spiritual lives allows more productivity in our worldly lives. As we grow, as we allow the Lord to enter our lives more completely, we will be invited to be faithful more for the Lord than for ourselves. We will come to places in life where emptiness and fear strike again and we are asked to be faithful and obedient even when it seems we are being overtaken. We're not being punished in those times but we are being purified. There we learn that the relationship with our Savior is not the means to an end; it is the very end itself.

Love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. This same Simon Peter whom Jesus will visit after the resurrection and his question to him will be: Simon Peter, do you love me more than these?

Do I love the Lord more than

these fish he gives me, more that the peace he affords me, more than what I get out of the relationship? Do I love the Low more than anything? Am I will ing to be obedient and faithful this day with less thought a results? Lord, come to us are make us wholly thine.

The Rev. Robert ©
 Wisnewski, Jr., St. John?
 Montgomery, Alabam

# **Autumn Whispers**

What is so rare
As a day in November
When bronze-tipped pheasants
fly;

As pumpkins line each country, road

And Autumn whispers a fond goodbye.

What is so rare
As a day in November
Treasuring His bounty of
Thanksgiving love
As we humbly bow our heads
and hearts
In Praise to Father God above.

 The Rev. Douglas Raymon Rose, Grand Prairie, Texa

# Speak Out

lence is not always golden! As mund Burke observed, "The ly thing needed for evil to osper is for good men to do thing." Terry Jones, an egedly Christian minister in rida, publicly burned a copy the Qur'an on a Friday, the islim holy day. In protest the ddle East erupted into violent ts resulting in the mutilation d decapitation of several ristians and Jews. There was shortage of expressions of trage from Christians and vs against Jones's bigoted and orant act, but there was a afening silence from the uslim world in response to the nseless violence and murder in name of God by Muslim bs. Where was the voice of ilization against this barrism? The only thing needed for l to prosper is for good men to do hing.

here is little question that latic hate-filled Muslim exmists represent only a small rtion of the world's Muslims. ey are the ones who are conntly seen and heard, however, they paint the whole of Islam the their twisted image of a

cruel, irrational and hateful God.
We Christians also have our
own fringe lunatics, such as the
Westboro Baptist Church (which
has no connection to any recognized Baptist Convention).
When they spew forth their
revolting heresy, however,
Christians immediately cry out
that they do not represent us,

and that their teaching is repul-

sive to most Christians.

Fanatics, extremists, lunatics are easy to recognize and deal with because their words and acts are so outrageous. But there is a far more insidious evil lurking in the shadows. That is the slow erosion of Christian principles that has brought about the demise of Christian influence and authority in the world. Not so long ago, to call a man a "good Christian" was to compliment his integrity, compassion, and generosity. Today it has become almost pejorative to label anyone "Christian," implying that he is a narrow-minded extremist. It is true that the term has been coopted by a very conservative and often closed-minded group of Christians, though it is not fair to call them extremist or fanatic. Moderate Christians have no

right to complain, however, because they have stood by and allowed this to happen. The only thing needed for evil to prosper is for good men to do nothing.

The German Lutheran pastor Martin Niemöller said, "First they came for the Communists, and I didn't speak out because I wasn't a Communist. Then they came for the trade unionists, and I didn't speak out because I wasn't a trade unionist. Then they came for the Jews, and I didn't speak out because I wasn't a Jew. Then they came for me and there was no one left to speak out for me." The only thing needed for evil to prosper is for good men to do nothing.

Will we speak out for Christ? It can be risky to do so. It can bring scorn, humiliation, and in some places death. But if we don't, evil

will surely prosper.

– The Rev. Richard R. Losch, St. James', Livingston, Alabama

www.anglicandigest.org

# Test Your Ecclesiastical IQ!

(Answers on page 50)

Theodicy is . . .

1. A term referring to Good absolute supremacy in the unverse

2. God's ultimate justice, ass will be meted out on the day

reckoning

3. The comparative study God across several religions

4. The theoretical justification of God's goodness

Ebionitism is . . .

1. An early Judaeo-Christia belief that held Christ to be purely human figure

2. A heresy that denies the see

ond coming of Christ

3. A doctrine of salvation the downplays the notion of divigrace and stresses the importance of good works

4. The belief that Christ had only one nature, divine, with a

human counterpart

Diana Swin
 Anglican Journal
 Anglican Church of Canac

# "The cords of death entangled me . . ."

Psalm 116 confesses Israel's h in God as strongly and as arly as anything can. The Ilmist has known the depths suffering in one way or anothprobably in many ways. "The p of the grave took hold of me; ame to grief and sorrow." The almist knows, though, that d is present, that God listens d hears the call of distress, and t the Name of the Lord is vays the source of salvation. We inherit this faith from ael, and we have the assure of God's love given to us in us. We have God's promise t, in raising Jesus from the ve, God frees us from the nds of sin. Each of us has

own, like the psalmist, the terof doubt and fear, the hopes tomb of wrong desire, the kness and futility of trying to re ourselves. It is only our callon God and our believing t God is with us to save us t are our promise of salvation. How shall I repay [God] for

the good things [God] has

ne for me? I will lift up the cup calvation. . . . I will offer you

sacrifice of thanksgiving and

upon the Name of the Lord."

We do not have to wait for the death of our bodies to experience salvation. God offers us salvation NOW; all we have to do is accept it. Each time we celebrate the Eucharist, the "body of Christ, the bread of heaven, the blood of Christ, the cup of salvation" are lifted high in "all honor and glory" to God at the end of the Eucharistic Prayer. This is the climax of our thanksgiving to God, and this is the core of our faith. We take hold of the Cup, we accept the Cup of Salvation, and we lift it high in faith: high above all the troubles and griefs of this life, high above all the doubts and fears of darkness.

Grief, doubt, fear, self-serving desires — these are the things that separate us from God and prevent us from accepting God's gift of salvation. These are the things that grab at our trust and throw themselves between us and God. These are the bonds of sin. To accept God's gift of salvation, we must lift the Cup of Salvation high above them and trust in God's freeing us from the bonds of sin.

"I will fulfill my vows to the Lord. . . ." When we place God's gift of salvation to us high above all other concerns; when we live our lives in thanksgiving to God,

fulfilling our promises to be faithful to God will come more and more naturally. Fulfilling our vows to God will BE thanksgiving to God. We can never repay God for all God has done for us, and God doesn't ask us to. All God asks is our desire to love God above all the temptations of our world. God has rescued us from the grave of sin that separates us from God. We will lift up the cup of salvation in thanksgiving!

 The Rev. Mary B. Richard, Church of the Holy Cross, Shreveport, Louisiana

#### Answers to Test on page 48

Theodicy is...Answer 4: A term coined by the 17th-century German philosopher and mathematician Gottfried Wilhelm Leibnitz. It refers to God's essential benevolence despite the existence of evil, which, Leibnitz said, God allowed to exist temporarily in the interests of the greater good in the "best of all possible worlds."

Ebionitism is...Answer 1: In this early Christological heresy, Christ was considered human, though with charismatic gifts that distinguished him from other people.



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estate, to be used in such

manner as determined by it

trustees."

# Worship With Understanding

. why it was that, as a Roman tholic, he was happy worshiping ularly in an Anglican Church

ke, I suspect, many Anglican plaincies in Europe, the urch of Saint Hugh of Lincoln Vence on the French Cote zur draws its congregation m a broad spectrum of nominational origins ranging m Free Church and Evangeli-Christians through a core of ad Church and High Church glicans to Roman Catholics e myself. I sometimes wonder at it is that brings so many parate people together in nmon worship so I thought it th be of interest to set out y I, as a Roman Catholic, am py to worship regularly in an

m certainly not one of those ple who seem to think that church is as good as another. as brought up in a working so coal-mining community in 0s Scotland where religious I sectarian bigotry was such twhen the local Orange and drums, Catholic chil-

glican church.

dren were called in off the streets and the curtains drawn! Indeed other Christian denominations were regarded with rather more opprobrium than the local Communist member of Parliament! But even later, in more ecumenical times, and having experienced Anglicanism at first hand in all its rich variety, I would never have envisaged attending an Anglican Church on a regular basis, so why Saint Hugh's?

My initial thought, when my wife and I first attended the church shortly after our arrival in the area, was to make an ecumenical gesture and perhaps meet some like-minded English speakers who shared our Christian values. That has certainly been true and we now count many of the congregation among our closest friends. But it was other things which brought us back on a regular basis.

Obviously the English language is an important element. Like most people I prefer to worship God in my own language and for some people that may be enough but for someone who has lived in France for almost twenty years and is at home in both the French language and the French

Catholic Church (which I still attend) there had to be a lot more. Liturgy is an equally important factor. Any English speaking Roman Catholic can feel very much at home with the liturgy in Saint Hugh's and several do, but it is not simply the familiar words and rituals. It is rather the importance attached to liturgy as an aid to worship which helps us to grow in wonder at the glory of Divine Revelation; the concern for that "Beauty of Holiness" so beloved of the seventeenth century Archbishop of Canterbury, William Laud. This is particularly evident in the care taken in Saint Hugh's over the celebration of the great feasts of the Church and in remembering those Saints, ancient and modern, who have been standard bearers of the Christian message throughout the centuries as well as the awareness of the two thousand years of tradition to which the Church is heir.

Music is an important part of liturgy and as someone all too familiar with the music in the average French parish church I am happy to say that, despite its small size, Saint Hugh's maintains that high standard of sacred

music which is one of the gloring of the Anglican tradition.

Then there is the "fellowshiil not a particularly Cathor word but a concept which take on a particular importance im small expatriate community. that I do not simply mean to Sunday morning coffee or the regular church lunches or oth church-related activities, impo tant though these are, but rath the mutual caring and support which is surely the hallmark any genuine Christian commun ty and which extends into the wider community through Sai Hugh's involvement with loo charities and the charitable acti ities of other local religious co gregations.

But over and above all these at two things about Saint Hughl which make it very special filme. Firstly is the centrality of the Eucharist in the regular worship the frequency with which it celebrated, and the reverent accorded to it. That might seed odd coming from someone whis sufficiently aware of the issumbetween the Anglican at Roman Catholic Church regarding the Eucharist as to fee unable to participate fully leading to the saint the sai

reiving communion. But paraxically, it is the very impornce which the Eucharist is corded which provokes that icence - a reticence I certainwould not feel in a church here the Eucharist was regardas a purely symbolic or comemorative gesture. And the cond thing? A very distinished Roman Catholic priest ce told me, "The first and most portant task of any priest is to each the Gospel." Sitting in int Hugh's Sunday after nday and hearing the Gospel the day expounded in my own iguage in a way which is at informative, profound, ought-provoking, and chaliging has been a rare privilege. r me, it would be worth attenng Saint Hugh's for that alone.

am not and do not envisage or being an Anglican. But my berience in Saint Hugh's has me to hope that one day we by fulfil the prayer of Our Lord Saint John's Gospel that we I may be one." In the meanne, and as long as Saint Hugh's pintains it's very special charger, I am very happy to be a ember of the congregation.

Michael Carberry,
 via The European Anglican

## **MEMORIALS**

The Hillspeak Memorial Garden at the Foland Memorial Cross offers a place to permanently acknowledge those who have been important in our lives.



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#### AND IN ALL PLACES



## A Tip of the Biretta to...

Christ Church Durham Parish in Nanjemoy, Maryland celebrated it's 350th Anniversary on April 10, 2011. The parish has been on the same site since it was first mentioned by Governor William Stone of Maryland in 1661. Joining the parish for this celebration was the Presiding Bishop Katherine Jefferts Schori who was celebrant and preacher. This parish spans the time from King Charles II through today;

and continues to be a vital presence for Christ in Souther Maryland.

## # And to...

One of the oldest parishes in the Diocese of Kentucky, Trinit Episcopal Church, Russellvill who celebrated its 175th anniversary in 2011. Since its founding in 1836, Trinity has served as at Episcopal presence for the counties of Logan and Todd.

# Suva's Super-Size Ordination Service

Suva's Holy Trinity Cathedral played host to the largest ordination service ever held in the Diocese of Polynesia. Fifteen candidates to Holy Orders were ordained — six to the diaconate, and nine to the priesthood. The new priests included Brenda Reid Sio of Samoa, who became the first Pacific woman ordained to the priesthood in the Pacific. And the deacons included Feteleni Havea, who is pioneering a congregation of Tongan Anglicans in Christchurch.

The service also marked the launch of the 34th synod of the Diocese of Polynesia. Archbishood Winston Halapua, the Bishop Polynesia, delivered his charge entitled: God's Mission-shaped Diocese and Moana Leadership In it, Bishop Winston called for the diocese to express the gospe "in ways which are alive amauthentic" to the diocese's Pacific context. He said he wanted to challenge the diocese "to be operafresh to the width and depth God's immense love — the low

nich embraces us, our commuies and all creation. The rapid phomic, political, social, relipus and cultural changes within eania... are to be seen as oppornities to be engaged in new and evant ways in God's mission d's love for God's world."

But he also issued a warning: Ve cannot afford to be complant... The Church needs to dress the wrong use of power nich stems from entrenched triarchal attitudes and may be prorted by cultural acceptance. It need to examine our practices do assumptions within our urches and within our Church nools. Unless we are prepared reexamine our hearts and ions, our engagement in God's ring activity in the world is mpered."

Bishop Winston also spoke out "Mission and Moana adership." "Moana is the annt Polynesian name for ocean in many parts of Oceania it eaks of the mystery and depth I life of the ocean which surunds and is so much a part of r lives. Moana is the ancient thway which connects with the islands and other continents I oceans . . . and it reflects mething of the immensity of d's love which embraces us all.

Moana leadership, he claimed, "places the emphasis on the celebration of the gift of Christ in each of us. Moana leadership stresses the importance of empowering all the baptized. Although some ordained assume that they have all the gifts for ministry, they do not. Gifts for mission and ministry flow from our baptism and are not restricted to the 'officials' in the church."

Bishop Winston concluded by urging every parish – and each small group within each parish – "to begin to see itself as engaged in transforming mission... We have sometimes failed to see that there is huge potential among our people. As a fellow disciple of Jesus, leader and your Bishop I have confidence in what God can do in and through us."

- via Anglican Taonga



# **Pray For Me**

When I hear people say that the Bible is out of date or irrelevant I know they are wrong, because I see myself in the Bible all of the time. For this reason I

ask you to pray for me!

I see myself in Paul when in Romans 7:15-19 he says, "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. For I do not do the good I want, but the evil I do not want is what I do." I want so much to be the person that Christ is calling me to be but I often fall so short. I especially struggle with what are called the "Seven Deadly Sins": lust, gluttony, greed, sloth, wrath, envy, and pride (Oh, that pride!).

#### Pray for me!

I see myself in Peter when I boldly profess my allegiance to Christ when I am in the safety of like-minded Christians, but sometimes fail to acknowledge him when alone in the world.

## Pray for me!

I see myself in Thomas when so often I desire God to prove himself to me. I often would much rather have God give me a sign of

his presence and power so I coup believe in him intellectually are not by faith.

### Pray for me!

I see myself in the men the brought a woman caught in adultery to Jesus. Sometimes I can so so clearly the sins of others, and so desire their punishment, by fail to see my own sins. It is thard for me to remember that it to God that is to judge, and that am called to love and forgive Help me to know that I only so their actions, but God sees the heart.

#### Pray for me!

I see myself in the Pharises when I feel good about my serice to God. When I am so glathat I am not like others that controlled God like I do. When forget I am not called to loo down on them but I am called lift them up, and to proclaim the good news of the Gospel to them As much as I think I am following God's commandments I muremember that his primary commandment for me is to love. God all of the people in the Bible that I see myself in, the Pharisees as

the ones that scare me the most

### ry for me!

see myself in Pontius Pilate.
nen I see injustice in the world
I I tell myself it is not my conn and I should not get
olved in it, then I try to wash
hands of all guilt.

*y for me!* esus Christ, Son of God, have rcy on me a sinner. Cleanse me of those things that separate me from you. Give me the heart of the Father, the compassion of the Son, and the fruits of the Spirit. Help me to know and do your will. Let my life and actions glorify you all the days of my life. *Amen.* 

Ray Talbird, Vice President,
 Evangelism, The Brotherhood
 of St. Andrew

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# Presence of God

The practice of the presence of God encourages us to let go of our need to control and has the potential to broaden our horizons. Because the practice of the presence of God does not come easy, the Church has a variety of means to enable us in this. Central to all is Eucharistic Worship. In the Eucharist enter a time and space set aside by the Lord's own command. It is the only action we take as a worshipping community which our Lord commanded us to do in remembrance of him.

Sunday Worship redirects and refocuses our vision. It is the means to becoming the person God is calling us to be. It is an obligation to ourself and the development of a deeper relationship with God, not an activity to be checked off in a long list of things to do. It is where we begin to make sense of everything else.

The Eucharist enables us to see things not immediately apparent in the crush of every day life. Opening with the Asperges, we are reminded that it is Baptiss which makes us the Body Christ. The Acclamation calls together as Church - Blessed God, Father, Son, and Holy Spi-. . . As a people gathered w immediately acknowledge of sins and our need to seek absol tion so we may serve and please God. We attend to the Word God as manifest in Ho Scripture; the Homily engage our thinking as to how the Ho Scripture is speaking to us. The recitation of the Nicene Creed the supreme expression of a belief as Catholic Christians. TI prayers of the Faithful challen us to remember the mission the Church, needs of the Nation concerns of the local communi sufferings and troubles that su round us, and our connection with the departed.

This is a ritual of timeless preparation for sharing in the Mystic Meal of Life. At the offertory gather symbols of "ourselve our souls, and bodies," the form of bread, wine and money place on the Table of the Lor This offering is made one with the sacrifice of Christ on the Cross and transformed by the Holy Spirit into "holy gifts"

y people, the bread of life and cup of salvation, the Body I Blood of ... Jesus Christ." It iven to us under the forms of ad and wine for our spiritual trishment; so that we might ome "one body, one spirit, a ng sacrifice in Christ, to the ise of (God's) name." This ering of Thanksgiving is also poportunity of revelation; in it can find the means whereby ty is preserved, the faith is rded, and peace is preserved.

we draw to the Table of Our d, trusting in God's manifold great mercies, the hope is ewed in us that his body and d will enable us to "do all h good works as (God) has pared for us to walk in." Our ring of Worship ends with challenge to "love and serve Lord" — the implication in gjust where we find our-

hy would anyone miss the day Eucharist!

es as friends, neighbors,

kers and members of fami-

-The Very Rev. William Willoughby III, St. Paul's, Savannah, Georgia

# A Day in the Life of . . .

Open my lips, O Lord,\*
And my mouth shall proclaim your praise.

I am the Coordinator of Pastoral Care at Phelps Memorial Hospital Center in Sleepy Hollow, New York - a community hospital on the shore of the Hudson River. Mine is a one-person office and not by choice - I only work three days a week. Some of my time is spent training volunteers to listen and transform what they hear into prayer. Too much of my time is spent in meetings. I smooth the way for the local clergy and Eucharistic ministers. They come with Holy Communion, they come so their congregants know they care, they bless and they leave. The stories are left for us to find.

My work-day usually begins with follow-up visits. How did the surgery go? How are you and God getting on this morning? This is prime story-hearing time — patients have been assessed, introductions completed, and trust germinated.

Chris is a World War II vet. Some of the easiest stories to access these days come from combat vets, especially the men (mostly) who served in World War II. Chris was in the Navy on a fast battleship called the *North Carolina*. He describes it from its armory to its signal bridge and names every escort or battle it engaged in the Pacific theatre. He skips over his particular job, but he uses the word "we" over and over.

Then he talks about after the war; going to reunions every year, at first with his wife, then alone. "She wasn't really interested," he says. "She didn't understand." I ask if he had ever talked to his wife about the war the way he was talking now to me. "Nah."

"When we came home, it was all about starting over, about forgetting the war." He had served, she had waited. They got married, had kids as soon as they could, left it all behind. She couldn't understand why he'd want to go back to the ship, which eventually became a museum, or to the other old sailors.

Except, of course, that they, too, carried the stories, those old sailors. Eventually the reunions petered out and all that was left were his treasured pictures of the ship, of the guys. But now, as he approaches the end of his life, the stories are part of his unfinished business.

The ground is holy for them,

and for us.

O Lord, make haste to help us.

Right after lunch I'm called the ICU for the family of a patie who has just died. They are maffiliated," hadn't wanted chaplain before, but now for helpless in their grief and needs mark the end of their below mother's life somehow. The need a ritual that they cannot describe and comfort for which they have no idea how to as And they desperately need some one else to care for this women the way they do.

I arrive while tears are saflowing and the body is warn Nurses are disconnecting as removing the mechanics of I support which, at the end, he become irrelevant. I introdumyself, express my sympath hear their request for some sort prayer. They are "Protestarr Would I mind waiting unanother brother arrives? He is route, just a few minutes away. I course I will wait.

"Tell me about her," I sa "Obviously, you love her dean What was she like?"

After the "Are we allowed! do that?" looks go around, some one starts. "She could make the best damn cinnamon buns on the planet!" from a son. "Yeah, as

ma's cinnamon buns had no pries or cholesterol," hesitant ghter around the bed. member that time the dog got them? Yeah, and remember en ... What are we going to do hout her? Remember what she I Jackie that day — about what should do after she died? nember ... Remember? And story-telling goes on, with and smiles and even after last son arrives.

When the stories taper off—the moment—I turn their ntion to prayer. How does chaplain manage without the k of Common Prayer? I read nistrations at the Time of th" with adjustments here there to fit her story, and finit with very specific prayers incorporate their stories.

eliver your servant, Gloria, O reign Lord Christ, from all evil set her free from every bond. If is a kitchen in heaven, O Lord, ther there and stock the cupds that she may feed the venly Host. Give her rest, peace joy with all your saints in the ial habitations; where with the er and the Holy Spirit you live reign, one God, for ever and ever.

naky theology, maybe, but fort care, indeed. Whatever those children and grandchildren believe about a heavenly kitchen matters less than that they understand their mother will not lose her identity in the next life, that she will still be Gloria the cinnamon-bun maker, and that she will be known to God. And maybe — Please God — she will be recognizable to them when they arrive. Even for the dead, the stories hold our identity.

Now as we come to the setting of the sun, and our eyes behold the vesper light, we sing your praises, O God, Father, Son and Holy Spirit.

Before I leave, I stop in the hospital Chapel to offer up these stories, not just praying for the people I've met that day by name, but by story. Not because God needs to be reminded, but because I need to honor their lives and leave the stories in God's hands before I go home. As holy as the stories are, I need not to carry them around with me. I need to live my own stories.

And if I am truly blessed, there will be always be those willing to hear and honor my stories. It is all about the stories, isn't it?

The Lord Almighty grant us a peaceful night and a perfect end. Amen.

The Rev. Carole Johannsen,
 via AEHC/Chaplair

#### It's Not About You

"It's Not About You" was the title of a recent newspaper opinion piece by David Brooks (*The New York Times*, May 31, 2011). In it, he reflected upon the journey of recent college graduates.

Like many, I was attracted to Brooks' words, because they angled distinctively in a Christian direction. He noted that so many recent college graduates have been ill-prepared — by their elders — for how the world really needs us to lose ourselves.

Said Brooks, "Worst of all, they are sent off into this world with the whole baby-boomer theology ringing in their ears. If you sample some of the commencement addresses being broadcast on C-Span these days, you see that many graduates are told to: Follow your passion, chart your own course, march to the beat of your own drummer, follow your dreams and find yourself. This is the litany of expressive individualism, which is still the dominant note in American culture. But, of course, this mantra misleads on nearly every front. College grads are often

sent out into the world amid rapth ous talk of limitless possibilities. It this talk is of no help to the cent business of adulthood, finding so ous things to tie yourself down. The successful young adult is beggning to make sacred commitmed—to a spouse, a community accalling—yet mostly hears aborded freedom and autonomy."

## Brooks concluded with:

"Today's grads enter a culture climate that preaches the self as center of a life. But, of course, they age, they'll discover that tasks of a life are at the central Fulfillment is a by-product of his people engage their tasks, and can be pursued directly. Most of us egotistical and most are self-concerned most of the time, but nonetheless true that life comes to point only in those moments whether the self dissolves into some task. In purpose in life is not to find yours. It's to lose yourself."

That's a definite echo of Ma 8:35, "For those who wants save their life will lose it, as those who lose their life for 1 sake, will save it."

 The Very Rev. Sam Candi Cathedral of St. Phili Atlanta, George m the Editor...

# On Eldad and Medad and the Lysteriousness of Life

The spirit blows where he s," Jesus said, which means cannot box God in.

/e Anglicans have a particu/ hard time with this since we
told to expect worship to be
cent and in order." But —
e you noticed — things don't
ays work like that. Life is not
nuch a problem to be solved
mystery to be lived. When
is in charge, patterns can be
ken, expectations can be shiftand all heaven can break
e

ne biblical story which iks to this is the tale of Eldad

Medad in Numbers 11. es and the people of God are dispute about misfortune food and Moses is getting ned and feeling burdened. asks Moses to gather sevennen among Israel's elders would be enabled to share burdens of the people. It had e done, however, outside the p at the tent of meeting.

oses did his part, and God through also: "the LORD down in the cloud and spoke to ...[Moses], and took some of the spirit that was upon him and put it upon the seventy elders; and when the spirit rested upon them, they prophesied" (Numbers 11:25). So far, so good.

But there was a problem. Two other men named Eldad and Medad who were not chosen by Moses and not at the tent of meeting also prophesied. Wrong people, wrong place. Uh oh.

Joshua the son of Nun objected. This isn't according to Hoyle! It isn't in the Vestry handbook! "Moses, put a stop to it!" he says.

But Moses said to him, "Are you jealous for my sake? Would that all the LORD's people were prophets, that the LORD would put his spirit upon them!" (Numbers 11:29).

Moses is commendably open to letting God be God in a surprising way. Please note, too, that it is the younger Joshua who is unduly limited by the script and the older Moses who is willing to ad lib and go with the flow of the Holy Spirit.

I pray that all of us will learn to be less like Joshua and more like Moses in the days and years ahead, if our Lord doesn't return

first.

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